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In diesem Sinn schreibt Goethe in sein Tagebuch schon am 17. mai 1808:

“Über Metamorphosen und deren Sinn: Symbole und Diastole des Weltgeistes; aus jener geht die Spezifikation hervor, aus dieser das Fortgehen ins Unendliche.”

Das ist ein Gedanke, der durch Goethes Denken geht und ihn, seitdem er über das Wesen der Metamorphosen sich klar geworden war, nicht mehr verlässt. Er führt ihn auf den verschiedenen wissenschaftlichen Gebieten durch. Diesen Grundgedanken verwendet Goethe hier nun auch dichterisch. Homunkulus ist ein Ausfluss dieses Weltgeistes, dessen Wirken durch die immer neue Verarbeitung der Materie zu neuen Gestaltungen ins Unendliche geht. Dies aber ist der Sinn des Aufgehens der Mädchen in die Verkörperungen auf den Gebieten der vier mittelalterlichen Urstoffe unter Aufgebung ihrer Persönlichkeit, ihrer Individualität. Sie werden jedoch keine “spirits of the trees, the mountain springs, the brooks and the rivers;” und wenn Gerber gar meint, “they are to preside over the material parts of these things,” so entspringt dies ausschliesslich seiner Phantasie. Die Dryaden, Najaden, Oreaden, die ihm hier aus der griechischen Mythologie verschweben, sind individuelle Wesen. Aber gerade das Individuelle wird aufgegeben, und das Hexenspiel der griechischen Mythologie mit ihrer persönlichen Auffassung muss fern gehalten werden: an ihrer Stelle ist hier der weite, grosse Ausblick in die Unendlichkeit des Naturschaffens und des Naturlebens getreten, das seine Daseinsformen, das das individuelle Moment Bildende, unaufhörlich wechselt, selbst aber ewig ist.

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THE EDITIONS OF MINNA VON
BARNHELM PUBLISHED
DURING LESSING'S
LIFETIME.

WHEN some years ago I was working on the text of Lessing's *Minna von Barnhelm*, I took pains to get hold of all the editions published during the lifetime of the poet. Of these, only those published with the sanction of the author have any importance so far as the text is con-

cerned; still, when we remember what a torment the pirate publisher was to the popular writer of the last century and to Lessing in particular, there is a real interest attaching to the pirated editions of his works. Nor is it always easy to tell whether an edition is genuine or pirated, as I shall show below.

The basis of the first edition is the manuscript, a copy in Lessing's hand, now in the library of the poet's grand nephew, Landgerichtsrat Robert Lessing in Berlin. The cleanness of the manuscript forbids it having been in the hands of the printer, but it is without question the original from which the printer's 'copy' was transcribed.

GENUINE EDITIONS.

There are five editions that were issued with the imprint of the author's Berlin publisher, Voss, three in 1767 and two in 1770:—

1767 *a*, at the end of vol. ii. of the *Lustspiele*.

1767 *b*, in a volume by itself, but from the same forms¹ as 1767 *a*, the paging and a number of the readings in the text being changed.

1767 *c*, a copy of 1767 *b*, but not from the same forms. It is clear that the printer tried to imitate the setting of 1767 *b* as faithfully as possible. Close examination reveals the fact that the type is not quite the same and that there are numerous misprints, besides what may be intentional changes. The edition is now extremely rare: I know of but two copies, both in the possession of Robert Lessing, who kindly gave me every opportunity of studying them, as well as the manuscript. It is strange that this edition was not designated as 'Zweyte Auflage' and 1770 *a* as 'Dritte Auflage.' The publisher could hardly have had reason to conceal the fact that a new edition was so soon called for. One cannot help suspecting that 1767 *c* was a piratical reprint made to pass for the original authorized edition. In favor of this idea, is not only the failure to designate it as the second edition, but also the fact that, as stated above, it is so remarkably careful an imitation of 1767 *b*. Against the idea, is the necessity of supposing that the counterfeit succeeded in deceiving the author himself (or his brother?), for a copy of it was used as the basis of 1770 *a*.

¹ By 'forms,' or 'Satz,' is meant the type set up and ready to be printed.

1770 *a*, in a volume by itself. It is a copy of 1767 *c*, from newly set type, and contains numerous changes. It is designated as 'Zweyte Auflage.'

1770 *b*, at the end of vol. ii. of the *Lustspiele*, and from the same forms as 1770 *a*, the changes from this being only corrections of two or three typographical defects.

PIRATED EDITIONS.

Of these I have found nine. As some of them are very rare, I state below where copies may be found. Of 1, 2, 3, 4, 5, 8 *a*, I know of the existence of only one copy each; of 6, 7, 8 *a*, 8 *b*, I possess copies. Two of the unauthorized editions (No. 2 and No. 5) were printed on the occasion of the appearance of the play in the theatre at Vienna; and one (No. 4) was printed for a special performance at the court in Gotha, in which the actors were drawn from the nobility and included members of the reigning house.²

1. Theater | der | Deutschen. | Fünfter Theil. | Berlin und Leipzig, | bey Johann Heinrich Rüdigers, | 1767. [8°, pp. 205-336. Based on 1767 *b*. Copy in the City Library at Hamburg.]

2. Minna von Barnhelm, | oder das | Soldatenglück, | ein Lustspiel | in fünf Aufzügen | von | Gotthold Ephraim Lessing. | Aufgeführt | auf der Kais. Königl. privilegierten deutschen | Schaubühne in Wien | Im Jahre 1767. | Gedruckt mit v. Ghelischen Schriften. [8°, 118 pp. Based on 1767 *b*. Copy in the University Library at Berlin.]

3. Minna von Barnhelm, | oder | das Soldatenglück. | Ein Lustspiel in fünf Aufzügen, | von | Gotthold Ephraim Lessing. | Berlin und Leipzig, 1768, [8°, 134 pp. Based on 1767 *c*. Copy in the Royal Library at Berlin.]

4. Minna von Barnhelm, | oder | das Soldatenglück. | Ein Lustspiel | in fünf Aufzügen, | 1769. [Probably printed at Gotha or Koburg. 8°, pp. 4+188. Based on 1767 *a*. Copy in the University Library at Berlin.]

The cast of characters is:—Mag. v. Tellh, Durchl. Erbprinz. Just, Herr Hof- & Jagdjunker von Thümmel. P. Werner, Herr geheimder Rath von Thümmel. Graf v. Bruchsal, Herr v. Schulenburg. Der Wirth, Herr von Loscani. Riccaut de la Marliniere, Durchl. Prinz

Christian. Ein Feldjäger, Herr von Werden. Zwey Bediente, Herr v. Brandenstein und Herr von Heldritt. Kellner, Herr von Könitz. Minna von Barnhelm, Fräulein v. Thümmel. Eine Dame in Trauer, Fräulein Sophia von Kanne. Franciska, Fräulein Caroline von Kanne.]

5. Minna von Barnhelm | oder | Das Soldatenglück, | Ein Lustspiel | in fünf Aufzügen | von | dem Herrn Lessing. | Aufgeführt in dem Kaiserl. Königl. privilegierten Theater | in Wien | 1775. [8°, 120 pp. Based on 1767 *a*. Copy in the University Library at Berlin.]

6. Lustspiele | von | Gotthold Ephraim Lessing. | Zweiter Theil. | Der Freygeist. | Der Schatz. | Minna von Barnhelm, oder das Soldatenglück. | Mit Röm. Kayserl. Allerhöchsten Privilegio. | Reutlingen. | Bey Johann Georg Fleischhauer, 1775. [8°, pp. 207-360. Based on 1767 *a*. Copy in the University Library at Heidelberg, also in mine.]

7. Minna von Barnhelm | oder | das Soldatenglück. | Ein Lustspiel in fünf Aufzügen. | von | Gotthold Ephraim Lessing, | 1776. [8°, pp. 161-296. Based on 1767 *a*. Imperfect copy (pp. 163-174 missing) in the Ducal Library at Wolfenbüttel; perfect copy in my collection.]

8 *a*. [First title-page:] Sammlung | der besten deutschen | prosaischen Schriftsteller | und | Dichter. | Ein und sechzigster Theil. | Lessings Lustspiele. | Mit allerhöchstgnädigst Keyserlichem Privilegio. | Carlsruhe, | bey Christian Gottlieb Schmieder. | 1777. [Second title-page:] Lustspiele | von | Gotthold Ephraim Lessing. | Zweyter Theil. | Der Freygeist. | Der Schatz. | Minna von Barnhelm, oder das Soldatenglück. | Damon. | Die alte Jungfer. | Mit allerhöchstgnädigst Kaiserl. Privilegio. | Carlsruhe, | bey Christian Gottlieb Schmieder, | 1777. [8°, pp. 217-380. Based on 1770. Copy in my collection.]

8 *b*. Lustspiele | von | Gotthold Ephraim Lessing. | Zweyter Theil. | Der Freygeist. | Der Schatz. | Minna von Barnhelm, oder das Soldatenglück. | Damon. | Die alte Jungfer. | Mit allerhöchstgnädigst Kayserlichem Privilegio. | Carlsruhe | bey Christian Gottlieb Schmieder, | 1777. [8°, pp. 217-380. Based on 8 *a*. Copy in the University Library at Berlin, also in mine.]

² See, also, Danzel und Guhrauer: *G. E. Lessing*, ii., 115, and Gruner: *Leben M. A. von Thümmels*, 86.

³ Some copies (for example, that at Strassburg) have 'Gott-hard.'

On another occasion I hope to present some points of interest as regards the variant readings of the manuscript and the authorized editions.

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OLD ENGLISH PROSE WRITERS.

Biblical Quotations in Old English Prose Writers. Edited with the Vulgate and other Latin Originals, Introduction on Old English Biblical Versions, Index of Biblical Passages, and Index of Principal Words, by ALBERT S. COOK, Hon. M. S. (Yale), Ph. D. (Jena), L.H.D. (Rutgers), Professor of the English Language and Literature in Yale University, President of the Modern Language Association of America. London: Macmillan & Co., New York: The Macmillan Co., 1898.

THE value of this contribution to our knowledge of Old English Biblical translations, very inadequately represented in the modest title, "Biblical Quotations in Old English Prose Writers," can only be estimated when we consider the meagerness of the manuscript remains of Old English Biblical translation. The common explanation refers our poverty in manuscripts to the ravages of the Danes, and the neglect and contempt of the Normans; but that any prevalent translation, or even sporadic translations of individual or local interest, except such as are ascribed to Bæda, were made is left to pure conjecture. All that we have, seem to limit direct translation to the necessities of church service--the Psalter, Paternoster, Canticles, and Lectionary. The references to Old English learning in the *Pastoral Care* and Ælfric's *Homilies* discourage the belief in the existence of translations beyond those which have been preserved.

Skeat can say, from a critical comparison of the manuscripts of the Gospels in the preface to his edition of Luke:

"We are irresistibly led to conclude that perhaps not very many copies have perished, they may never have been very numerous, and there is at present not the faintest trace of any other version."

These results differ from what he expected. Bright, in his introduction to St. Luke, in reference to Bæda's translation, says:

"There is no ground for supposing that any book of the new testament was again translated into the language of the people until the only extant version of the gospels was prepared in the last quarter of the tenth Century."

In this unsettled state of our knowledge we can appreciate the recovery of lost or neglected manuscripts, or unnoticed translations.

Attention was turned but a few years ago, and then only incidentally, to the existence of translation in Biblical quotations. In Forshall and Madden's review of Biblical translations, in their preface to Wyckliffe's works, 1850, Biblical quotations in Old English writers are included in the remains of translation; and Wichmann made use of quotations from the Psalms in the *Pastoral Care* in his review, in the *Anglia*, of Alfred's translation; but that Old English Biblical translations might be recovered from Old English writers, as the original scriptures are recoverable from quotations in Patristic literature, has received its first distinct practical recognition in this collection of Dr. Cook's. It has the value of a "find." How far it may throw light upon the question of the existence of an Old English *textus receptus* remains for future study, to which this collection may incite scholars.

We have in Dr. Cook's work the first installment of express and formal quotations or extracts and references to Biblical summaries and condensed Biblical passages in all of Alfred's and most of Ælfric's prose: the *Pastoral Care*, the *Laws*, *Orosius*, the *Ecclesiastical History*, and Ælfric's *Homilies*. Ælfric's *Lives of the Saints*, Ælfric's *Sigwulf's Interrogationes*, the *Benedictine Rule*, the *Blickling Homilies*, and other prose, are left to future examination. Although the collection is limited to quotations in O.E. prose, passages in O. E. poetry which pass from paraphrase to direct translation, are introduced in the Conspectus. These are very few.

The results are surprising; all the books of the Bible are represented, except Ruth, Nehemiah, Esther, Obadiah, and Nahum, in the O. T., and Philemon, second and third John, and Jude, in the N.T. In Alfred's writings, the *Pastoral Care* furnishes the largest number, the *Ecclesiastical History* a very few, owing to the fragmentary and selective character of